



REASON & REVELATION

A Monthly Journal of Christian Evidences

JULY 2018 • VOL. 38 • NO. 7

DO SCIENCE &
Scripture
HARMONIZE?

Yes.
(Obviously).

God,
Abraham,
and **Child**
Sacrifice

What About
Those Who
Never Hear
the **Gospel?**

Successful

AP Summer Camp

"You People
Are **Crazy**"



mentioning moths (Matthew 6:19-20); and zoology when discussing sheep, dogs, and swine (Luke 15:3-7; Matthew 7:6). In God's sermon to Job in chapters 38-41, He chose to humble Job and instruct him by giving him a science lesson covering geology, cosmology, astronomy, physics, oceanography, nomology, optics, meteorology, and biology, including zoology, ornithology, entomology, herpetology, botany, and marine biology. Bottom line: God founded, endorsed, and even commanded science. Science is not anti-Scripture.

So, why the confusion? Some confusion comes from the nature of observational science: we cannot taste, touch, smell, hear, or see God, Creation, or the Flood. So the conclusion some draw is that biblical Creation is unscientific. While it is true that several aspects of the biblical model cannot be empirically verified since we cannot observe them today, the same can be said of several crucial steps in any naturalistic theory (e.g., the "Big Bang," origin of life, origin of species, etc.). Such is the nature of "historical science": deductive reasoning from indirect evidence must be used to substantiate a theory that concerns unobservable historical events, in the same way forensic scientists use science to investigate events that they did not personally witness. The biblical model, similar to any historical model, must be substantiated by indirect evidence, rather than direct. As we have shown elsewhere (see www.apologeticspress.org), the naturalistic model contradicts the evidence and the biblical model is supported by the evidence.

Further confusion comes from a comparison of Scripture with mainstream naturalistic science. It is true that several popular naturalistic theories have been advanced in

IT has been said that the Bible and science disagree—they cannot both be true. Those Bible believers who accept such assertions comfort themselves by acknowledging that the Bible is not a "science textbook" and, therefore, would not be expected to speak with accuracy concerning scientific matters. In truth, regardless of whether or not the Bible is a science textbook, geography textbook, history textbook, or any other type of book, if the Bible is inspired by the omniscient Creator of the Universe, it should be accurate in anything it says. When it touches on scientific matters, it should be perfect in its descriptions—and it is.

In fact, according to the Bible, God Himself instituted the field of science. When God created human beings on day six and told them to "have dominion" over the Earth and "subdue" it (Genesis 1:28), He was commanding mankind to do something that would require extensive scientific investigation and experimentation. If God founded science, why would science be at odds with His Word? When God, through His servant Paul, said in Romans 1:20 that His existence and some of His attributes could be learned from studying His creation, He was putting His stamp of approval on

the scientific study of creation—"the things that are made." When He said in 1 Thessalonians 5:21 to "[t]est all things; hold fast what is good," He was essentially summarizing the scientific method. By encouraging humans to study "the works of the Lord" (e.g., Creation and the Flood), He was endorsing science (Psalm 111:2). When God wanted Adam to name the animals, He instituted the field of biology (Genesis 2:19). When He highlighted to Job the natural laws that govern the Universe, He was encouraging the study of physics (Job 38:33). Job 12:8-10 emphasizes geology, while Psalm 19:1 and Genesis 15:5 encourage astronomy. Numbers 19 even delineates a basic recipe for antibacterial soap—chemistry in action. Solomon, in his inspired wisdom, endorsed the study of biological science, encouraging the study of eagles and serpents (Proverbs 30:18-19), as well as ants, badgers, locusts, and spiders (Proverbs 30:25-28). Jesus encouraged botany when drawing His audience's attention to the lilies of the field (Matthew 6:28), seeds (Matthew 13:1-9, 24-30), trees and vines (Matthew 7:16-20), and grass (Matthew 6:30); ornithology by pointing to the birds of the air as an illustration (Matthew 6:26); entomology when



modern times which contradict the Bible, but it is also true that, upon closer inspection, those models are found to contradict true science in fundamental ways. For example, one cannot be a naturalist and still believe in phenomena that do not happen in nature (e.g., cause-less effects¹; the spontaneous generation of the laws of science²; matter/energy³; life⁴; genetic information⁵; design⁶; etc.). A theory cannot contradict itself and still be true. True science will not have internal contradictions like those of naturalistic theories.

The biblical model, however, does not espouse such internally inconsistent, pseudo-scientific theories. Instead, it states unequivocally that the Universe was created *ex nihilo* by Jehovah, the Grand Designer, in six days—a proposition which does not contradict the evidence, and which is supported by indirect evidence. Several hundred years after Creation week, a global Flood occurred which dramatically affected the Earth. The evidence from science supports the Bible's narrative of that event as well, including evidence from geology, paleontology, astronomy, biology, and meteorology.⁷

The biblical model is scientific because it can explain the origin of

the laws of science. It is scientific because it can explain the Universe and its characteristics without contradiction. The biblical model is scientific since it accurately stated several of the laws of science before they were even discovered (e.g., the Law of Causality; First and Second Laws of Thermodynamics; Law of Biogenesis).⁸ The biblical model is scientific since it has made many verified scientific predictions.⁹ Bottom line: God founded science. When legitimate scientific findings are interpreted properly and fairly, science supports the Bible and

Christianity. It certainly is not at odds with Scripture—since they share the same Author!

ENDNOTES

- ¹ Jeff Miller (2011), "God and the Laws of Science: The Law of Causality," Apologetics Press, <http://apologeticspress.org/article/3716>.
- ² Jeff Miller (2012), "The Laws of Science –by God," *Reason & Revelation*, 32[12]:137-140.
- ³ Jeff Miller (2013), "Evolution and the Laws of Science: The Laws of Thermodynamics," Apologetics Press, <http://apologeticspress.org/APContent.aspx?category=9&article=2786&topic=93>.
- ⁴ Jeff Miller (2012), "The Law of Biogenesis [Part I]," *Reason & Revelation*, 32[1]:2-11.
- ⁵ Jeff Miller (2014), "God and the Laws of Science: Genetics vs. Evolution [Part 1]," *Reason & Revelation*, 34[1]:2-11.
- ⁶ Jeff Miller (2017), "Atheists' Design Admissions," *Reason & Revelation*, 37[12]:134-143.
- ⁷ Paul Garner (2011), *The New Creationism* (Carlisle, PA: EP Books).
- ⁸ Jeff Miller (2017), *Science vs. Evolution* (Montgomery, AL: Apologetics Press).
- ⁹ Jeff Miller (2014), "Bill Nye/Ken Ham Debate Review: Tying Up Really Loose Ends," *Reason & Revelation*, 34[4].

Reason & Revelation is published monthly by Apologetics Press, Inc. Periodicals postage paid at Montgomery, AL. **Postmaster:** Send address changes to **Reason & Revelation**, 230 Landmark Dr., Montgomery, AL 36117; **ISSN:** [1542-0922] **USPS#** 023415.

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THE usual ploy of atheists in their efforts to discredit the inspiration and integrity of the Bible is to attempt to pit one passage against another, claiming they have pinpointed a discrepancy. Typical of these attempts is the refusal to evaluate the textual data objectively and fairly. In his debate with Apologetics Press staff writer Kyle Butt on the campus of the University of South Carolina, atheist Dan Barker insisted that God endorsed human sacrifice by His alleged morally irresponsible act of ordering Abraham to sacrifice his son Isaac. In his first speech, Barker stated:

Does he [God] accept human sacrifice? In some verses yes, in some verses no. Remember the thing about when Abraham, he asked Abraham to sacrifice his son Isaac. By the way, Abraham should have said, “No way, I’m better than you, I’m not going to kill my son.”¹

Ironically, due to the aimless, subjective nature of atheistic “ethics,” atheists have no objective basis or absolute standard by which to evaluate the taking of life—even

animal or plant life. Yet, even very liberal thinkers have conceded circumstances under which it might be appropriate to terminate the life of a fellow human being (e.g., if a person were guilty of mass murder). The Bible quite properly identifies a variety of circumstances under which the taking of human life is moral and rational—including God’s own execution of large numbers of people throughout history (e.g., the Flood in Genesis 6-9). The Law of Moses included a minimum of 16 capital crimes.² If at least **one** instance of taking human life is morally justifiable in the mind of the atheist, God cannot rightly be indicted for stipulating the instance. It becomes merely a matter of determining the ethical appropriateness of any given instance. It is no longer a matter of **if** it is morally right to require the death of a person, but simply **when** it is right to do so.

Another factor to consider in ascertaining whether God can rightly order the death of a person pertains to the very nature of human life itself in the great scheme of things. If humans pos-

sess an immortal soul, a spirit, then killing the body does not extinguish that life. As Jesus declared: “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!” (Luke 12:4-5). If there is an afterlife, terminating physical life on Earth is not actually a termination of that life, since conscious existence continues in the afterlife. Hence, again, the question is not whether human life may be terminated in this life, but only the conditions under which life may be taken and who is authorized to do so.

The passage in question is found in Genesis 22. The stated purpose of the incident pertains to God’s desire to “test” Abraham (Genesis 22:1), i.e., enable Abraham to recognize and demonstrate the level of his own faith in God. God’s instruction to Abraham is found in these words: “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you” (Genesis 22:2). A series of events then transpire over a period of three days—giving Abraham sufficient time to assess in his own mind the depth of his faith and commitment to God. James spotlights this very feature:

Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that **faith was working together with his works**, and by

works faith was made perfect? And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. You see then that a man is justified by works, and not by faith only (2:21-24, emp. added).

Observe that James wrote as if Abraham actually completed God’s directive (“offered”), which shows that the objective was to test Abraham’s willingness to obey—without actually completing the deed.

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The Bible clearly affirms that God would never require an immoral act—including child sacrifice (Leviticus 18:21; 20:2). In the book of Kings, God condemned the Israelites for mimicking the abominable practice of the Amorites who offered their children as sacrifices to their pagan gods. He vehemently insisted: “I did not command them, nor did it come into My mind that they should do this abomination” (e.g., Jeremiah 32:35; cf. 19:5). It did not enter God’s mind to actually have Abraham kill his son. Here, then, is the salient question: is it morally wrong for God to test a person’s faith and commitment by ordering him to perform an act,³ while not actually intending to require (or allow) the person to do so?

The Bible is its own best interpreter, and if one honestly desires to

arrive at the truth (John 7:17), and will do what the Bible itself insists is necessary to achieve that goal, i.e., apply oneself diligently to studying, examining, and weighing the biblical evidence (Acts 17:11; 2 Timothy 2:15), one can ascertain whether the Bible actually contradicts itself and whether God is morally irresponsible. The inspired writer of the book of Hebrews solves the dilemma posed by Dan Barker. Read carefully his assessment of Abraham’s action regarding his son:

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, “In Isaac your seed shall be called,” **concluding that God was able to raise him up, even from the dead**, from which he also received him in a figurative sense (Hebrews 11:17-19, emp. added).

Observe that in Abraham’s mind, Isaac was as good as dead, i.e., he fully intended to sacrifice his son as directed. However, one cannot successfully maintain that Abraham was guilty of agreeing to commit an immoral act—since he **fully believed** that the death of his son would be **immediately reversed**. The strength of this conviction (which is the central feature of Abraham’s great faith) is further seen in the fact that he informed the servants: “Stay here with the donkey; the lad and I will go yonder and worship, and **we will come back** to you” (Hebrew plural, *nasu-cach*, Genesis 22:5, emp. added). Abraham fully recognized that the moral nature of deity would not sanction child sacrifice. God’s prior declaration, that Isaac would be

the one through whom He would fulfill His promises to Abraham, was sufficient proof that God would circumvent his action by raising Isaac from the dead.

*[I]t did not enter God’s
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Abraham kill his son.*

After a careful evaluation of the textual data, we are forced to conclude that, though God instructed Abraham to offer his son as a sacrifice, the purpose of the command was merely to enable Abraham to manifest the strength of his faith and trust in God, and that it did not enter God’s mind actually to have Abraham kill his son. Isaac was, in fact, a foreshadowing of the coming Christ. Incredibly, the perfect nature of God required that He sacrifice **Himself** in the person of His Son in our behalf: “He who did not spare His own Son, but delivered Him up for us all... demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Romans 8:32; 5:8).

ENDNOTES

- ¹ Kyle Butt and Dan Barker (2009), *The Butt/Barker Debate*, Apologetics Press, http://www.apologeticspress.org/catalog/product_info.php/products_id/952.
- ² Dave Miller (2002), “Capital Punishment and the Bible,” <http://www.apologeticspress.org/articles/1974>.
- ³ i.e., an act that is not morally wrong; physical altercations and taking human life are not inherently morally wrong (cf. 1 Kings 20:37).



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know about some of the miracles He worked through the millennia, again, He could communicate such information through His chosen writers.

In short, (1) if God exists, and (2) if the Bible is His Word, then genuine followers of Christ are not crazy at all. Since the evidence actually indicates that God **does** exist² and the Bible **is** His inspired Word,³ then those who have followed this evidence to its logical conclusion⁴ have reasonably concluded that the miracles of the Bible make perfect sense.⁵

In reality, the highly irrational position is atheism. Naturalistic atheism contends that matter came from nothing, yet no such thing has ever been observed to happen naturally. Atheism says that biological life came from non-life, yet science has known for many decades that, in nature, life only comes from pre-existing life. Think about it: Christians are supposedly crazy for believing that a supernatural God could supernaturally cause water to flow from a rock (Exodus 17:1-7), yet atheistic evolution contends that water evolved on Earth from dust and dirt over millions of years, and did so on its own. How is it, exactly, that Christians are the unreasonable ones for believing that the omnipotent God of the Universe once miraculously used a donkey to speak intelligible words to a man (Numbers 22:22-34), when atheistic evolution gets by with peddling the supposed fact that donkeys evolved from fish? If God (Who created Adam's ear in the beginning) chose to reattach a severed ear of one of Adam's descendants (Luke 22:50-51), that's purportedly "preposterous," but believing that ears just evolved naturally over millions of years (as

I **FREELY** admit that I believe a donkey spoke, an iron ax head floated, and a woman turned into a pillar of salt. As certain as I am of my own existence, I am convinced that water flowed from a rock, that a man's severed ear was immediately reattached with the touch of a hand, and that dead people have come back to life. I believe that, not only did a burning bush not really burn up, but also that three men survived a fiery furnace without a single singed hair on their heads. I believe that a man spent three days inside of a sea creature and lived to tell about it.¹ And, yes, I believe a virgin gave birth to a Son, Who will one day "descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (1 Thessalonians 4:16-17).

Atheists, agnostics, and skeptics often ridicule Christians who believe in the various miracles recorded in the Bible. We are said to believe in superstition rather than science and in fairy tales

rather than real facts. In reality, Christ was not crazy, and Christianity is not kooky. The Bible is absolutely believable. The whole matter of miracles is really quite simple, and yet profound.

Admittedly, if no supernatural God exists, then (1) the miracles of the Bible are make-believe, (2) the Bible itself is merely a work of fiction, and (3) Christians are very naïve. **However**, if an omniscient, omnipotent, supernatural Being does exist, then He could work any number of supernatural miracles (which are in harmony with His divine will). If there were no Universe, and He chose to create one, He could speak it into existence (Psalm 33:6-9). If He wanted to put on human flesh and dwell among mankind for a time, the all-powerful Creator could choose to interact with His creation "human"-to-human, face-to-face (John 1:1-3,14). If there were no written revelation from Him to mankind, He could certainly make that happen (2 Peter 1:20-21). He could ensure that writers of His choosing penned what He wanted mankind to know. If He wanted mankind to know that He created the world and everything in it, He could tell them through His divinely inspired writers. If He wanted His human creation to

atheists contend) is supposedly “reasonable.”

In truth, when genuine, biblical Christianity and naturalistic atheism are compared and contrasted, one proves to be perfectly rational. “Come now, and let us reason together” (Isaiah 1:18). “Speak the words of truth and reason” (Acts 26:25). If God exists and the Bible is His Word, Christianity makes perfect sense. Whether you are an atheist, an agnostic, a skeptic, or even a Christian who is struggling with doubt, why not consider the many evidences which reveal that real Christianity is a reasonable religion. We hope and pray that Apologetics Press can help you in your pursuit of Truth.

ENDNOTES

- ¹ All of these miracles can be found recorded in the following biblical passages: Numbers 22:22-40; 2 Kings 6:1-7; Genesis 19:15-26; Exodus 17:1-7; Luke 22:50-51; 1 Kings 17:17-24; Acts 9:36-42; Exodus 3:1-4; Daniel 3:19-30; Jonah 1:15-2:10; Matthew 1:18-25.
- ² See Eric Lyons and Kyle Butt (2014), “7 Reasons to Believe in God,” *Reason & Revelation*, 34[10]:110-119, www.apologeticspress.org/apPubPage.aspx?pub=1&issue=1175. See also AP’s book *Does God Exist?* (www.apologeticspress.org/store/Product.aspx?pid=874), as well as the “Existence of God” section of the AP Web site (<http://www.apologeticspress.org/APContent.aspx?category=12>).
- ³ See Kyle Butt and Eric Lyons (2015), “3 Good Reasons to Believe the Bible is from God,” 35[1]:1-12, www.apologeticspress.org/APContent.aspx?category=13&article=5089&topic=102. See also AP’s book on the inspiration of the Bible, titled *Behold! The Word of God* (www.apologeticspress.org/store/Product.aspx?pid=8), as well as the “Inspiration of the Bible” section of the AP Web site (<http://www.apologeticspress.org/APContent.aspx?category=13>).
- ⁴ Admittedly, some misguided “Chris-

tians” claim to believe in all sorts of things for many foolish reasons. Real, biblical Christianity, however, is built upon solid proofs (Acts 1:1-4; John 5:31-47; 10:37-38), not “cunningly devised fables” (2 Peter 1:16).

- ⁵ The Bible makes clear that God has worked all manner of miracles in the past, and has the potential to work them at any moment. But, simply because God is more than capable of performing miracles at any time does not mean that He chooses to work such supernatural acts on or through mankind today. In this dispensation, the reason we do not see people miraculously have one of their severed ears reattached, blind people given sight supernaturally, or dead people given new physical life, is not because God cannot do these things. Rather, it is because God **has chosen** to cease working such supernatural miracles during this time. Just as God has every right to work a miracle, He has every right to suspend the working of miracles on Earth for whatever amount of time He chooses. When the prophet Samuel was a boy, supernatural revelation from God was “rare in those days; there was no widespread revelation” (1 Samuel 3:1). Such rare supernatural revelation from God, however, was not due to a lack of ability on God’s

part; rather, it was a choice that He had every right to make.

So why would God choose not to work miracles for a certain period of time, even for hundreds or thousands of years? Unlike magicians, who perform amusing tricks for entertainment purposes, God did not perform miracles for the sake of amusement. Biblical miracles were performed **to confirm the Word** (cf. Mark 16:20; Hebrews 2:3-4; cf. Exodus 5-12; John 3:2). What’s more, Paul stated that miracles would cease and be done away when the “perfect” (or completed Word of God) had been revealed (1 Corinthians 13:8-10; James 1:25). Once God revealed all of the information that He wished to make available to people, the need for miracles to confirm the oral Word came to an end. Those things that were incomplete and partial (miraculous gifts) would be replaced by the total and complete (the fully revealed, written Word of God).

For more information on the subject of miracles, see Dave Miller (2003), “Modern-Day Miracles, Tongue Speaking, and Holy Spirit Baptism: A Refutation—Extended Version,” Apologetics Press, www.apologeticspress.org/apcontent.aspx?category=11&article=1399.

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Jeff Miller

July 5-15	Southeast, USA	Creation Fieldwork
July 22	Florence, AL	(256) 757-5126
July 24	Southaven, MS	(662) 393-2690

What About Those Who Never Hear The Gospel?

Dave Miller, Ph.D.

SOME have challenged the justice and benevolence of God on the basis of His condemnation of those who never have the opportunity to obey the Gospel: “What will happen to those folks who never are given an opportunity to know Christ and His teaching?” Several factors deserve consideration.

All human beings of accountable age and mind have sinned by violating God’s commands (Romans 3:9ff.,23; 1 John 3:4). Sin condemns a person to an eternal hell—there are no exceptions (Matthew 10:28; et al.). The only way a person can escape the consequences of his sin is to be forgiven by God.

But the nature of deity is such that God cannot merely wave aside sin and forgive. To do so would literally violate His infinitely holy, righteous/just nature. So God had to formulate a plan by which He could forgive human sin in harmony with His divinity. The one and only suitable means of atonement (“propitiation”—Romans 3:25; 1 John 2:2) was for God to come in person in the flesh and offer Himself for our sins. He did so through the person of

Jesus Christ—God in the flesh. This incredible sacrifice/scheme of redemption is what the Gospel is all about: it **is** the Gospel—the good news that Jesus opened a way for humans to be forgiven.

However, that tremendous plan of salvation requires an obedient faith response (Romans 1:5; 16:26). That response consists of hearing and understanding the Gospel (Acts 8:30-32; Romans 10:17), believing that Gospel and the One Who offers it (John 8:24; Hebrews 11:6), repenting of sin (Acts 2:38; Luke 13:3), and being immersed in water to contact the blood of Christ in order for sin to be cleansed (Romans 6:3-4; Acts 22:16).

In view of these plain biblical truths, it clearly follows that all persons who do not contact the blood of Christ cannot be forgiven by God. God is, in fact, **powerless** to forgive them. It would be completely contrary to His nature—and therefore ungodlike—for Him to try to forgive a person on some other basis than the blood of Christ. But the **only** way to contact the blood of Christ is to obey the Gospel (Romans 2:5-9).

Those who do not obey the Gospel will be lost eternally in hell (2 Thessalonians 1:8; 1 Peter 4:17). It unmistakably and logically follows that God cannot and will not forgive anyone who has not been immersed into Christ—since they have not contacted the blood of Christ, the one and only means of atonement. We are forced to conclude that **no one** can be saved who does not hear the Gospel and obey it (Acts 4:12). If a person can be saved without hearing and obeying the Gospel, then Jesus did not need to come to Earth and die for sin.

With these facts in mind, the issue now shifts to a different question: Is God fair for condemning to hell all those who do not come into contact with the Gospel? The Bible offers a clear response. First, all human beings can and must come to the conclusion that God exists based on the readily available evidence of the incredible Creation that reflects the presence of the Creator. After all, “He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness” (Acts 14:17). Indeed, “[t]he heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world” (Psalm 19:1-4). “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and

Godhead, so that they are **without excuse**" (Romans 1:20).

*God can interface
receptive hearts with
those who will introduce
them to the good news.*

This knowledge should motivate all persons to seek Him, as Paul explained to the Athenians: "that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being" (Acts 17:27). In seeking Him, they will come into contact with Christianity and the Bible: "those who seek me diligently will find me" (Proverbs 8:17; cf. Matthew 7:7-8). For those persons who possess an honest, noble, and good heart (Luke 8:15), examination of the Bible will cause them to conclude that it is the only book on the planet that possesses the attributes of divine inspiration (John 7:17). Hence, they will learn about the Gospel and the need to obey.

Second, the Bible also teaches that all persons on the planet who have a heart that is receptive to the truth will have access to that truth via the providence of God. God will make certain (without performing any miracles) that they come into contact with His Word. When God spoke to Paul while in the city of Corinth and stated, "I have many people in this city" (Acts 18:10), He meant that there were individuals who

would be receptive to the divine message once they encountered that message. Hence, Paul was God's instrumentality for reaching those potential converts (cf. Acts 10:4ff.; 16:9ff.). World evangelism, i.e., announcing the Gospel to the world, is an ongoing task for the Church. All Christians who are yielded to the will of God, willing to be used in His service, will have opportunities to influence people with the truth. God's purposes will not be thwarted. In His unfathomable providential dealings in the world, God can interface receptive hearts with those who will introduce them to the good news (Acts 8:30; 10:24ff.; Colossians 1:23). (The Internet has only enhanced this accessibility to the Gospel even further.) He will see to it that receptive hearts are contacted.

Third, observe that all those who will not accept the truth, even if presented to them, need not be confronted with that truth, since God knows they would reject it. So the question, "What about those who never hear the Gospel?" suggests that there are innocent, honest people who would accept the truth if they heard it, but never get a chance to hear it. **No such people actually exist.** All those who **will** accept God's truth will be given an opportunity to accept it via God's providence and their own honest searching (Matthew 7:7-8). All those who never hear the Gospel would not have accepted it anyway.

A fourth and final observation pertains to the fact that the Bible plainly teaches that the vast major-

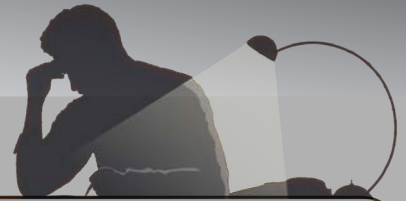
ity of humanity throughout the 6,000+ years of world history have not desired the truth and would not have received it if presented to them (Matthew 7:13-14; Luke 13:23-24; 1 Corinthians 1:26; 1 Peter 3:20). Hence, the task of getting the Gospel to those who will receive it is considerably reduced in magnitude. Indeed, the multi-pronged combination of avenues through which efforts are made to reach the lost, including missionaries, printed materials, word of mouth, radio/TV, Internet, et al., are such that those whose hearts are receptive will have the opportunity to access the truth.

*God has done everything
He can possibly do to
enable mankind to access
the Gospel message.*

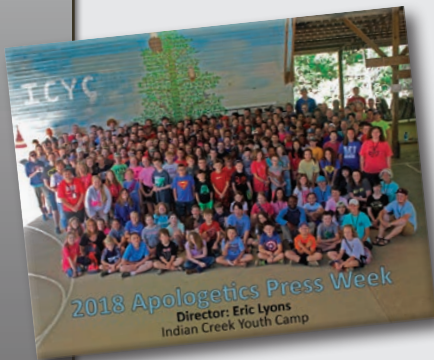
The nature of God is such that He must allow all human beings to act as free will agents and make their own choices regarding their eternal destiny. Hence, He will not interfere with their will. Nevertheless, He has done everything He can possibly do to enable mankind to access the Gospel message so that all can be forgiven of sin and live with Him forever. After all, God "desires all men to be saved and to come to the knowledge of the truth" and He "is longsuffering toward us, not willing that any should perish but that all should come to repentance" (1 Timothy 2:4; 2 Peter 3:9).



NOTE FROM *The Editor*



Successful AP Summer Camp



Apologetics Press just completed eight years of conducting apologetics summer camps. Whereas we had been offering two separate weeks, due to the tremendous amount of time and effort required of AP person-

nel, we decided to return to a single week this year. Compressing two weeks into one naturally meant that a number of campers had to be turned away. Nevertheless, under the able management of AP Camp Director Eric Lyons, the 250+ individuals who were able to attend this year's camp were treated to life-changing experiences and spiritually enriching information. This year's theme centered on "A Survey of Scripture."

AP camps provide a tremendous means of insulating the young against the onslaught of unbelief and secularism assaulting American society.

They stimulate spiritual growth. They foster new friendships that enable young people to have a network of individuals who are also trying to purify their lives and live for Christ. Quite frankly, we at AP have been pleasantly surprised and thrilled that AP camps have been so successful in achieving noble spiritual goals. They have become one of AP's most effective tools in the promotion of the cause of Christ and the defense of the Christian Faith.

The next AP camp is scheduled for June 2019 and will focus on "The Flood." If you want your children to experience an outstanding summer camp, to be strengthened spiritually, and to be exposed to quality Christian young people and adults, you should consider enrolling them in the AP Christian Evidences Summer Camp.

Dave Miller

**See Center Spread
for More Details**